

THE
CATECHISM
OF THE
CHURCH
OF
ENGLAND,

Divided into five Parts;

- I. *The Christian Covenant.*
- II. *The Christian Faith.*
- III. *The Christian Practice.*
- IV. *The Christian Prayer.*
- V. *The Christian Sacraments.*

With a short EXPLICATION,

Containing

The Grounds and Reasons

OF THE

Christian Religion.

By *Thomas Salmon*, M. A. Rector of *Mepfal*,
in the County of *Bedford*.

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C. V. T. P. O. H. S. M.

CHURCH

OF THE

Methodist Episcopal Church

South

of the United States

and

Foreign Missions

of the

TO THE
CATECHIST
OR
TEACHER.

Y*ou have here the Church-Catechism in the plainest Character, which is usually set forth by it self in the Old English Print, and very hard to be read by those that have most need of it.*

Because some of the Answers are very long, they are broke into several Paragraphs, that the Memory of the Learner may the better retain them, being more distinct.

And since a farther instruction is design'd, that the Catechism should not only be learn'd by rote, but that the principles of Religion should be well understood: You have here also a short Explication, where the method is so plainly laid open in all the general and particular heads of Catechism, that the Understanding may most easily conceive the whole Sum and Substance of the Christian Religion in very good order.

But it will be most profitable of all, if the Catechist can fix the grounds and reasons of Religion in the minds of the ingenious Children, and those of greater age. The apostle recommends it to us, that we be able to give a Reason of our hope: And if we can do so, it will abide by us as long as we live. Religion which is only learn'd by rote, and taken up from the custom of the Country, is easily overthrown by the deceitfulness of sin, and erroneous Opinions; but well grounded Principles will stand the shock of all temptations.

The Catechist will easily find Questions to introduce the Explication, and if they be not always the same, they may the better inform the Understanding.

The Author hath found these Notes very useful to himself, and therefore now recommends them to the Publick; imploring the Divine Blessing for their success.

A
CATECHISM:

That is to say,

An INSTRUCTION to be
learned of every Person, before
he be brought to be confirm'd
by the Bishop.

PART I.

The Christian Covenant.

Quest. **W**hat is your Name?

Ans. N. or M.

Q. *Who gave you this Name?*

A. My Godfathers and Godmothers in my Baptism; wherein I was made, a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. *What did your Godfathers and Godmothers then for you?*

A. They did Promise and Vow three things
my Name.

A 3

First

First, That I should renounce the Devil and all his Works; the Poms and Vanities of this wicked World; and all the sinful Lusts of the Flesh.

2dly, That I should believe all the Articles of the Christian Faith. And,

3dly, That I should keep God's holy Will and Commandments, and walk in the same all the days of my Life.

Q. *Dost thou not think that thou art bound to believe, and to do as they have promised for thee?*

A. Yes verily, and by God's help so I will; and I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour: And I pray unto God to give me his Grace, that I may continue in the same to my life's end.

PART II.

The Christian Faith.

Catechist. **R***ehearse the Articles of thy Belief.*

Ans. I Believe in God the Father Almighty, Maker of Heaven and Earth.

And

And in Jesus Christ his only Son our Lord;
Who was conceived by the Holy Ghost, Born
of the Virgin *Mary*, Suffered under *Pontius*
Pilate, was Crucified, Dead, and Buried; He
descended into Hell.

The third day he rose again from the
dead, He ascended into Heaven, And sitteth
on the right hand of God the Father Al-
mighty: From thence he shall come to
judge the Quick and the Dead.

I Believe in the Holy Ghost: The Holy
Catholick Church: The Communion of Saints:
The forgiveness of Sins: The Resurrection
of the Body: And the Life everlasting:
Amen.

*Q. What doest thou chiefly learn in these
Articles of thy Belief?*

A. First, I learn to Believe in God the Fa-
ther, who hath made me, and all the World.

Secondly, in God the Son, who hath Re-
deemed me and all Mankind.

Thirdly, In God the Holy Ghost, who sanc-
tifieth me, and all the elect People of God.

PART III.

The Christian Practice.

Q. You said, that your Godfathers and Godmothers did Promise that you should keep God's Commandments: Tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the Twentieth Chapter of *Exodus*, saying; I am the Lord thy God, who brought thee out of the Land of *Ægypt*, out of the House of Bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them nor Worship them, For I the Lord thy God am a Jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me; and shew mercy unto Thousands, in them that Love me

me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep Holy the Sabbath day : Six days shalt thou labour and do all that thou hast to do ; But the Seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, Thou, and thy Son and thy Daughter, thy Man-Servant and thy Maid-Servant, thy Cattel, and the Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is ; and rested the Seventh day : Wherefore the Lord Blessed the Seventh day, and Hallowed it.

V. Honour thy Father and thy Mother ; that thy days may be long in the Land, which the Lord thy God giveth thee.

VI. Thou shalt do no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, Thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. *What doest thou chiefly learn by these Commandments?*

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A I

A. I Learn two things : My duty towards God, and my duty towards my Neighbour.

Q. *What is thy duty towards God?*

A. My duty towards God, is to Believe in him, to Fear him, and to Love him; with all my Heart, with all my Mind, with all my Soul, and with all my Strength.

To Worship him, to give him Thanks, to put my whole Trust in him, to Call upon him :

To Honour his Holy name, and his Word : And to serve him truly all the days of my Life.

Q. *What is thy duty towards thy Neighbour?*

A. My duty towards my Neighbour, is to Love him as myself, and to do unto all Men, as I would they should do unto me. To Love, Honour, and Succour my Father and Mother : To Honour and Obey the King, and all that are put in Authority under him : To submit my self to all my Governours, Teachers, Spiritual Pastors, and Masters : To order my self lowly and reverently to all my Betters.

To hurt no Body by word or deed.

To be true and just in all my dealings.

To bear no Malice nor hatred in my Heart.

To keep my Hands from picking and Stealing.

And my Tongue from evil Speaking, Lying, and Slandering.

To keep my Body in temperance, sobriety, and chastity.

Not to covet or desire other Men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of Life, unto which it shall please God to call me.

PART IV.

The Christian Prayer.

Catechist. MY good Child, know this; that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all times to call for by diligent Prayer.

Let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father, which art in Heaven; Hallowed be thy Name: Thy Kingdom come: Thy will be done in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil. *Amen.*

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our Heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all People; that we may Worship him, serve him, and obey him, as we ought to do.

And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies; ~~And that he will be merciful unto us,~~ and forgive us our Sins : And that it will please him to save and defend us, in all dangers Ghostly and Bodily ; And that he will keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death.

And this I trust he will do of his mercy and goodness, through our Lord *Jesus Christ* And therefore I say, *Amen.* So be it.

PART V.

The Christian Sacraments.

*Quest. H*ow many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation : that is to say, Baptism, and the Supper of the Lord.

Q. What

Q. What meanest thou by this word Sacrament ?

A. I mean an outward and visible Sign of an inward and spiritual Grace, given unto us : ordained by Christ himself, as a means whereby we receive the same, and a Pledge to assure us thereof.

Q. How many parts are there in a Sacrament ?

A. Two : the outward visible Sign, and the inward and spiritual Grace.

Q. What is the outward and visible Sign, or Form in Baptism ?

A. Water, wherein the Person is Baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual Grace ?

A. A Death unto Sin, and a new Birth unto Righteousness : for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What is required of Persons to be Baptized ?

A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly Believe the promises of God, made to them in that Sacrament.

Q. Why then are Infants Baptized when by reason of their tender Age, they cannot perform them ?

A. Because they promise them both, by their

their fureties; which Promise when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine which the Lord hath Commanded to be received.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Q. What are the Benefits, whereof we are partakers thereby?

A. The strengthening and refreshing of our Souls, by the Body and Blood of Christ; as our Bodies are by the Bread and Wine.

Q. What is required of them who come to the Lords Supper?

A. To examine themselves, whether they, repent them truly of their former sins; stedfastly purposing to lead a new Life, have a lively faith in God's mercy, through Christ, with a thankful remembrance of his Death; and be in charity with all men.

THE EXPLICATION.

PART I.

The Christian Covenant.

IT is necessary in the first place to know, in what condition God brought Man into the World; How he was to live here, and what he was to expect hereafter. To which purpose, God was pleased to make a Covenant with him, and to set forth upon what conditions he might have eternal Life.

There have been two of these Covenants.

The first of Works; which was made with *Adam*, the Father of Mankind, in the state of Innocence: That if he perform'd perfect obedience, he should live for ever; but if he sinn'd he should dye.

The second Covenant was of Grace, after Man was fallen into a state of sin and Death, by eating the forbidden Fruit; that he might be restored through *Jesus Christ*.

We enter into this last Christian Covenant at our Baptism, at which time we receive

ceive our Name, as Christ did his when he was Circumcised; for Baptism comes in the place of Circumcision. We will consider,

- First, Our Admittance into this Covenant.
2. The Priviledges and Advantages of it.
3. The Condition.
4. The Performànce of it.

I. Our admittance by Baptism, ought in the first place to be taken care of by our own Christian Parents: That they do not neglect this Divine ordinance, which God has been pleased to appoint so much for the good of their Children, and that they afterwards take care their education be such, as may be most agreeable to their Christian engagements. But then for a relief to their Mortality, and to gain the assistance of Christian Friends, some persons are desired by the Parents to present their Children at Baptism, to give the Name, to own the conditions of the Christian Covenant, and to be helpful in their education. Upon which account they are called Godfathers and Godmothers.

II. The Priviledges and Advantages obtain'd by this Covenant, we ought to be well acquainted with, as the great Rewards of our Religion: which are,

First, to be *made Members of Christ*, that is of his Church: whereas we were before strangers to the Commonwealth of *Israel*, and without hope.

2. To

2. To be made *Children of God* by adoption; whereas we are by Nature Children of Wrath.

3. To be made *Inheritours of the Kingdom of Heaven*, whereas we should have been sharers with the Devil and his Angels, in the everlasting torments of Hell.

III. The conditions of this Covenant are also three, which are promised and vowed in the Name of the Baptised; because he is the person obliged to perform them.

1. To *Renounce the Devil*; the Tempter, who prevail'd upon Man in Paradise to his destruction, and does now with all his legions of fallen *Angels*, tempt men to those sins which will be their eternal ruin.

And with him we Renounce all those *Pomps and Vanities of this wicked World*, which he uses as means to withdraw us from the living God.

Renouncing also those *Lusts of the Flesh*, which are the corruptions of the Humane Nature; and upon which he fastens his Temptations.

2. We promise to *Believe all the Articles of the Christian Faith*, as taken out of the Holy Scriptures: which is built upon the foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief corner-Stone.

3. We engage our selves to keep the *Holy will*

will and Commandments of God, and to walk in the same, as the best rules for our lives.

IV. The performance of this Covenant is by the help of God, who gives us both to will and to do; and will never be wanting to us in the work of our Salvation, if we be not wanting in our endeavours: To which we must be stirr'd up by a thankful sense of the Blessed state, unto which he hath called us.

And we must pursue the hope set before us, by praying always that we may be enabled to Believe and to do, as God hath required of us, unto our lives end; that having true faith and sincere obedience (whereby our faith is justified) we may continually perform the conditions of this gracious Covenant.

PART II.

The Christian Faith.

THe Apostles Creed is a form of sound words, wherein is contained the Doctrine which the Apostles published to the World.

In this Faith we are Baptized, and Listed to be the faithful Soldiers and Servants of Christ to our Lives end: accordingly, as the sum
of

of our Religion, we are then dedicated to the Father Son, and Holy Ghost ; three Persons and one God : Whose works are thus particularly ascribed to each Person.

I. God the Father, by his Son the eternal Word, and efficacy of their Holy Spirit, gave being to all things, which in six days time were created in this manner and order.

1. There was a great deep of confused Matter, then Light was created.

2. There was a division between Heaven and Earth.

3. The Sea was determin'd to its place, the Earth also furnished with Grass, Grain, and Trees.

4. God placed the Sun, and Moon, and Stars, in the Firmament of Heaven.

5. He stored the waters with Fish, and the Air with Fowl.

6. He made all the Creatures that live upon the Earth, and last of all Man, consisting of a Body from the Earth, and a living Soul breath'd into him from God.

7. God rested or ceased from his works, and Sanctified the Seventh proportion of time, for his own service : And required the observation of it from the Creation of the World ; as then giving the great example, how much time we might spend about Wordly business, and how much was Holy to Himself.

II. God.

II. God the Son redeemed Mankind : He was made Man, and for our sakes humbled himself to the Death of the Cross, and then was highly exalted to be the Lord of Glory; so that his work consists of two Parts.

1. What he did in a state of Humiliation : Being conceived by the Holy Ghost and born of the Virgin *Mary*.

He was Baptized when he was near 30 years of Age; he spent about 3 years and a half in preaching the Gospel, working miracles; going about, doing good.

And then, at the time of the Passover, he suffered under *Pontius Pilate*, the Roman Governour of *Judea*, under *Tiberius* the Emperour.

Being crucified till he was dead, he was Buried and continued in the state of the dead, (sometimes translated Hell) from Friday to Lord's-day morning.

2. In a state of Exaltation : When upon the third day after his death, his Body was raised from the grave, and his Soul united to it again.

After he had spent 40 days among his Disciples, confirmed the truth of his Resurrection, and given them Commission to preach the Gospel to all the World;

He ascended into Heaven, from Mount *Olivet* near *Jerusalem*, his Disciples beholding him, and the Angels attending upon him.

Where

Where he now sits as our Mediator at the right hand of God the Father: And from whence he shall come to Judge all those who have died, and all those who shall be then alive: but shall be changed in the twinkling of an eye, at the end of the World.

III. God the Holy Ghost proceeding from the Father and Son, renews and makes Holy the Nature of Man: All the chosen of God, in all Ages and places, are so made Holy, and called the Catholick Church:

Wherein the Saints hold a Spiritual Communion with one another; and receive Forgiveness of their sins, through the merits of *Jesus Christ*, making intercession for them to God the Father.

Their Bodies, and the Bodies of all Men shall rise from the Dead, and be again united to their Souls, in a condition that is incorruptible and immortal.

But then, they that have done good shall go into life everlasting; and they that have done evil shall go into everlasting Fire.

PART III.

The Christian Practice.

THe Law of God, is by Nature written upon the hearts of Men ; that they may be a Law unto themselves.

But besides this, that the Law of God might be a certain and standing rule against the corruptions of Nature, and sinful customs of the World ; God was pleased, in a terrible appearance upon Mount *Sinai*, to speak the words of the Law to his own people; and for a lasting Memorial, to write his Commandments which are Ten, upon two Tables of stone.

Our Lord *Jesus* expounds these in the Gospel, and gives them under two general heads ; the great Commandments of loving God and our Neighbour ; which being the unchangeable Law in all generations and ages, do equally respect the Divine constitutions both in the Old and New Testament.

This Age has been very much prejudic'd by *Judaical* interpretations, and *Antinomian* subversions ; but we shall be most faithful, when we establish a Christian Morality upon every one of them, and teach men so.

The Preface contains the Authority of the Law.

Lawgiver, him that brought *Israel* out of *Agypt*, and him that hath redeemed us out of the Hands of our Enemies, that we might serve him without fear, in Holiness and Righteousness all the days of our lives : which is our Spiritual deliverance.

The two things we Learn in the Commandments are,

I. Our Duty to God, which we have in our Saviour's own Words, to love him with all our Heart, with all our Mind, with all our Soul, and with all our Strength : Which Love is to be shew'd in the first place, by worshipping him and serving him, according to those four Commandments which He hath given us, with relation to himself.

1. As to the Object, that we do actually Worship the only true God, Creator of Heaven and Earth ; Father, Son, and Holy Ghost, in whose Name we were Baptized. That we do not Worship any false God pretended to be in Heaven, or any where else ; Nor any Creature upon Earth.

2. As to the manner of Worship : It must never be by Graven Images or Pictures ; as Dishonourable to the Infinite Spiritual Nature, to the Omniscient and Omnipotent Being of God. But it must be always as God does appoint to the *Jews* in the Old Testament, and to the Christians in the New. So that we have neither one way nor the other
here

here positively determined, but a Foundation for both in their different times. And as this is observ'd, a Blessing may be expected upon Posterity.

3. As to the Honour of God: His Holy Name is hereby secur'd from all Profaneness; 'Tis never to be mentioned without reverence, and therefore never to be taken in vain; Not the Name of *Jesus*, no more than the Name of *Jehova*; but in our Conversation, we are obliged to an Actual and Grateful Acknowledgment of our Great Creator, Redeemer, and Sanctifier. The Transgressors of this Law, as Violating the Honour of God, are most Eminently Guilty in his sight.

4. The time of Divine Worship is set apart, one Day in seven is Holy to God: 'Tis not enacted whence to count, nor which it shall be, because the same day would not serve *Jews* and *Christians*. But we have two reasons given for keeping of it; One is in *Exodus*, because in six Days God made Heaven and Earth; the other is in *Deuteronomy*, because he delivered his People out of *Egypt*. So that it is kept; First in remembrance of the Creation, and then of our Redemption: Upon which Account we do now, after the Example of Christ and his Apostles, observe it upon the Day of his Resurrection. At which time, only the Works of Religion and Necessity are to be done: And the care of its observation

ervation is particularly laid upon Masters of Families.

II. Our Duty to our Neighbour is in general according to our Saviour's own Rules; *To Love him as our selves, and to do to all Men, as we would they should do to us* Hereby He would have us try our sincerity. For our Blessed Lord is the true Physician of Souls, and therefore in his Exposition of the Law, does not only restrain Evil Words and Actions, but chiefly aims at the Purity of the Heart, that our righteousness may exceed the righteousness of the Scribes and Pharisees.

Our Duty to our Neighbours is contained in these six Commandments.

1. *To Honour and Obey* all Governours in Church, and State, and Private Families : Which is absolutely necessary to preserve us from Confusion. Particularly to *Love, Honour, and Succour our Father and Mother*, as the first Relation in Nature, and under which all the rest are comprehended : The King as Supreme, *and all that are put in Authority under him : To submit our selves to our Spiritual Pastors and Teachers*, as those who watch for our Souls, that they may give an account with Joy and not with Grief. In general, not to omit any Reverence that is due to our *Betters*. A long and happy life

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is

is promised, as the reward of this obedience.

2. Not to Murther a Man : For He has an Immortal Soul in the Image of God, which must not be dispossessed of this Earthly Tabernacle, till the great Governour of the World calls for it. If it were not for this Law, Men would be continually Wolves to one another, and the Earth be stained with the Blood of its Inhabitants. But we must be so far from this, that with a Christian Charity we must live to do one another good ; *we must hurt no Body by Word or Deed, no not so much as bear Hatred and Malice in our Hearts.*

3. Because Man is the Noblest Creature upon the Face of the Earth, therefore his Off-spring must be kept entire, that Parents may know their own Children, to Educate and Provide for them, and receive the comfort of them : We must therefore be so far from all Fornication and Adultery, from living in common; (like the Beasts that Perish) that we must conscientiously observe the Divine Institution of Marriage in Paradise : We must *keep our Bodys, and Minds too, in Temperance, Soberness and Chastity.*

4. That every Man may enjoy his own ; not only Violent Thefts and Robberies are forbidden, but we must *keep our hands from all private Picking and Stealing.* And if we keep

Keep a good Christian Conscience, we must never Cheat or Over-reach, never go beyond or Defraud our Brother ; for tho the Law of Man should not be able to lay hold on us, yet the Lord is the avenger of all such.

5. Courts of Justice are absolutely necessary to preserve the rights and decide the Controversies of Men, we must therefore not only speak the Truth, and the whole Truth when we are call'd before them, but we must be so far from unjustly depriving our Neighbours of their Lives and Estates, that in all our Conversation we must *Keep our Tongue from Evil-speaking, Lying and Slandering ;* from every Idle Word that may be prejudicial to them.

6. That we may be contented with our own, and Enjoy Peaceful and Comfortable Lives, we are so to watch over our Hearts, *That we do not Covet nor desire other Mens Goods; but that we Learn and Labour truly to get our own Livings, and to do our Duties in that Course of Life, unto which it hath pleased God to Call us.*

P A R T IV.

The Christian Prayer.

ALL People do by the Light of Nature Pray to God ; but if they do not know the true Creatour and Governour of the World, then every Man Calls upon his God after his own vain Imaginations.

That therefore we may perform this most Natural Duty in the best manner, our Lord *Jesus* the Author of our Religion, hath both taught his Disciples a form of Prayer, which He bids them say ; and hath also given it them as a Pattern by which all other Prayers are to be made.

It begins with a Preface, whereby we are taught to make our Addresses to God,

1. As our Father, which is that Blessed Relation, whereunto our Baptism has advanced us.

2. In Heaven, whereby we are put in mind of His Infinite Majesty, that so we may Worship him with all Reverence and Humility.

The Dearness of a Father incites our Hope
and

and Love, whilst his Heavenly Power supports our Faith; that He is both able and willing to relieve us.

This Prayer is plainly divided into two Parts, in each of which there are three Petitions.

I. With respect to God's Glory.

1. *The Hallowing of His Name*, which is the first and great end, for which we had our Beings. By the Name of God, is to be understood God himself, so that we pray for the Glorifying of all his Attributes; especially his Power which shines so bright in our Creation, his Love in our Redemption, his Holiness in our Sanctification. These are the highest Works of God, for which we are to Praise him.

2. *That His Kingdom may come*, instead of that Kingdom of Darknes, which has for so many Ages prevailed over the Nations of the World.

The four Universal Empires really Worshipped the Devil in all their Idolatries, and in all sorts of Wickedness were led Captive by him at his will. All this we have renounced, and therefore we Pray that Life and Immortality may be every where brought to light through the Gospel, that by the Prevalence of the Kingdom of Grace, many may be added to the Church, and so be brought to the Kingdom of Glory.

3. That the Great Name of God, and our Holy Profession may not be Blasphemed, we pray that his *Will may be done on Earth, as it is in Heaven.* The Revelation of his Will to us is the highest favour: but then if it be not obey'd it aggravates our Condemnation; we therefore pray for his Grace both to enlighten and enliven us; that as the Blessed Angels do always behold the Face of God, and attend upon his Commands, so we may most affectionately and constantly be ready to do his Will.

II. With respect to our own Wants.

1. We can neither Glorify God, nor work out our own salvation, except our Lives be supported; and therefore as to our own Wants, we do in the first place pray for *our daily Bread*; under which is contained whatsoever is *needful for our Souls or Bodies.* We call it *our daily Bread*, because of our continual dependance upon God, and the daily devotion we are to pay to him.

2. We cannot live in the favour of God, except our Sins be Pardoned; and therefore we pray, *Forgive us our Trespases*; all the Transgressions of his Law, whether by Omision or Commission. We our selves can make no satisfaction to the Divine Justice, therefore we pray that He would freely forgive us through the Merits of our Lord Jesus. But tho this Pardon be free from our
Merits

Merits, yet it is conditional, *As we forgive them that Trespass against us.* For the Great Judge of the World represents himself Merciful only to those that shew Mercy.

3. As we beg Pardon for Sin past, so we beg deliverance for the time to come. We pray that we may not be *led into Temptation.* That the restraining Grace and Providence of God (which disposes of our whole lives) would preserve us; for if we be left to our selves, we are ready to run into all dangers Ghostly and Bodily, Spiritual and Temporal. The great Tempter is the Devil: When we pray *to be delivered from Evil,* we pray chiefly to be deliver'd from Him, and all his Works, whereby we should be swallowed up in a present and eternal ruine.

The Conclusion contains the reasons of the Prayer, we address to the Heavenly Father, because *his is the Kingdom*: He alone hath Authority in Heaven and Earth: *His is the Power*, whereby every thing is brought to pass: And *His is the Glory*, for of him, and through him, and to him are all things, to whom be glory for ever *Amen.*

Amen, Signifies our consent, *so be it*; that is understanding and desiring the things we have here pray'd for; those who are even in the room of the unlearned

ed may publickly declare the one accord of the whole Congregation, by saying, *Amen.*

PART V.

The Christian Sacraments.

GOd has been always pleased to appoint visible tokens of those Covenants which he made with Mankind: That so our sight, which of all our senses doth most strongly affect us, might be a means to refresh our Memories, and to strengthen our Faith.

In Paradise, the Tree of Knowledge was the pledge of Obedience, and upon the first transgression it convey'd death to the sinner: there was also the Tree of Life as the pledge, of immortality, which when Man had forfeited, he was driven from the sight of it.

When the promise of the Holy seed was made to *Abraham*, all that ever after belong'd to his family were oblig'd to be circumcised; and after they were delivered out of *Ægypt*, they always kept the solemn Memorial of the Passover,

Christianity hath also its two Sacraments, ordained by Christ himself; which are not only pledges to assure us of his Grace, but also means to convey it to us.

So that in each Sacrament we have these two Parts: the outward sign upon which we may fix our eyes, and the inward grace which Faith conveys to our Souls.

This is agreeable to the Nature of Man who consists both of a Soul and of a Body; they are both bought with a price, they must be both sanctified, and glorify God: so that we have need of such Sacraments, as are both outward and visible signs, and may also impart to us inward and Spiritual grace.

Baptism.

THe outward form is *Water*, applyed to washing away the guilt and impurity of sin, and also the Covenanting words *in the Name of the Father, Son, and Holy Ghost*; whereby our condition is alter'd from a state of Death in Sin, and from being by Nature Children of Wrath, to a state of Grace, being born again the Children of God.

The qualifications for Baptism are a true Faith, whereby we stedfastly believe the Christian promises; and a sincere Repentance whereby we forsake Sin, and faithfully perform the Conditions of the Covenant, which this Sacrament obliges us to.

These Graces are actually required of all Persons who are grown to years of understanding; but since God has been pleased to declare the Infants of Believing Parents, Holy; and they are by their sureties admitted, upon condition that they perform their vows and promises, when they come at Age; therefore is the Covenant Sealed to them, as it has always been to the Children of the Faithful.

The Lord's Supper.

THE outward form is *Bread and Wine*, consecrated with our Saviours own word, *This is my Body, and this is my Blood*, which the Faithful really partake of, and have their Souls as certainly Strengthen'd and refreshed with the inward Grace flowing from our crucified Saviour, as it is possible for their Bodies to be by the outward Elements.

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The qualifications for the Lord's Supper are the same Faith and Repentance, which were required to Baptism. One act of Baptism is sufficient, because we are born but once. But this being a continual maintenance of our Spiritual Life, must often be repeated: even as often as we have opportunity to shew forth the Lord's death, which we must never neglect to do, as we hope to be saved by it.

This Sacrament being a Communion with Christ and one another, we must be sure to have our hearts filled with a thankful remembrance of his most obliging and meritorious Passion. And remembering God's forgiveness of our sins for his sake, we must then also exercise the greater Charity and forgiveness to others: That this may be a feast of Love both with respect to God and Man.

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